

1606/1700.

P L A N
O F
E D U C A T I O N.

BY THE AUTHOR OF
CYRUS'S TRAVELS.

FOR THE USE OF

_____ &c. &c. &c.



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I N the present State of *human Nature*, all our Faculties are weaken'd and obscur'd. Our *Understanding* is over-clouded with *Ignorance* and *Error*; our *Imagination* clogg'd with *gross* and *grovelling Ideas*; our *Will* bias'd by *strong* and *turbulent Passions*. *True Education* is the Art of curing these Diseases of the Mind, so as to restore, in some Degree, our decay'd Faculties to their primitive Vigour. 'Tis then that the *Understanding* discovers great and noble *Truths*; that the *Imagination* paints them forth in a thousand agreeable *Shapes*; that the *Heart* attaches it-
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self to them, and becomes amiable in loving them. Thus we reinstal in their different Functions, the *Philosopher*, the *Painter*, and the *Lover*, of which our *spiritual Nature* seems to be composed. The principal End, then, of all *public* and *private Instruction*, should be, to *strengthen* the *Judgment*, to *wing* the *Fancy*, and to *purify* the *Heart*.

C H A P. I.

OF THE UNDERSTANDING.

THE Custom of *Public Schools* has prevailed so much, and succeeded so well, that it were imprudent, and even dangerous, to attack the Methods there used, of employing the first Years of our tender Age in acquiring Languages. The Wisdom of the *Ancients* is, no doubt, best learnt when they are read in their own Tongue; and all Translations serve only to degrade them. An exact Knowledge of *Greek* and *Latin* is therefore the Foundation of all true Learning: But since



since youthful Minds are capable, very early, of Reason and Comparifon, I believe, that, to neglect the Improvement of the *Understanding*, in order to cultivate the *Imagination* and *Memory*, is to lay the Foundation of a falfe and fuperficial Knowledge. Hence it is, that Men of polite Learning *only*, are feldom Men of a profound Genius. They can unriddle the *Grammatical Intricacies* of *Pindar* and *Persius*; yea, perhaps, fhew, with Elegance and Taffe, the different Beauties of *Homer* and *Virgil*; but then they have no Relifh of *Truth*; they can neither rife up to *First Principles*, nor defcend to *Confequences*, nor purfue a *continued Chain of Ideas* thro' all its various Links and Windings.

I HUMBLY therefore conceive, that it is a very great Fault not to awaken, early, the Activities of the Mind in Children, in order to ftrengthen their *intellectual Powers*.

THE following *Plan* is what I would propofe for the Education of a PRINCE, who may

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one Day govern a Nation, whose Genius is equally proper for *Learning* and *War*, and loves a King that can direct its Counsels by his *Wisdom*, as well as defend its Interests by his *Courage*.

AFTER a tolerable Knowledge of *Greek* and *Latin*, 'tis fit to begin with the Study of *Mathematics*, because these Sciences habituate the *Understanding*, by Degrees, to *Penetration*, *Depth*, and *Attention*, which enable it, at length, to reason closely, clearly, and strongly, upon every thing that becomes the Object of its Reflection. The first six Books of *Euclid's Elements* are the best Foundations of all *Mathematical Learning*.

THE *Ancients* had a wonderful Knowledge of *human Nature*; they saw the Extent and Bounds of our *Understanding*, the gradual and slow Steps that were to be made at first in these *abstracted Sciences*, till the *Mind*, accustomed to a Train of *successive Reasonings*, begins to enlarge its *Faculties*,

culties, extend its *Views*, and accelerate its *Pace*.

AFTER the PUPIL has laid in a sufficient Stock of *Geometrical Principles*, the TUTOR should proceed to give him some Taste of *Algebra*, *Fluxions*, and the *Doctrine of Curves*. Great Care, however, is to be taken, not to perplex and exhaust the Force of youthful Minds, by those nice and quaint *Speculations*, because, if Caution be not used, they are as dangerous in *Mathematics*, as the Refinements of the *School-Men* were in *Philosophy*. So soon, therefore, as the YOUNG PRINCE is sufficiently initiated into these Mysteries of the *sublimer Geometry*, he must be taught to apply all to the *Knowledge of Nature*, and its *Operations*.

THE skilful TUTOR must begin, by shewing his PUPIL the wise Institution of the *first Laws of Motion*; how they are the voluntary Establishments of an *Intelligent Cause*, and not
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the necessary Effects of *blind Force*. He may then proceed to a general Survey of the *principal Secrets*, and *beautiful Discoveries* of *Natural* and *Experimental Philosophy*; wander over the Globe with Pleasure, and discover the Causes of the great *Phænomena* that appear on the *Earth*, in the *Air*, and among the *celestial Bodies*. Here the Mind begins to taste the Fruits of all its laborious abstracted *Speculations*, and to perceive how the *sublimier Geometry* contributes to explain the *celestial* and *terrestrial Appearances*, according to the Principles of the great Sir ISAAC NEWTON. These Principles may be reduced to a few Propositions; all the rest are but fine *Silk-Webs*, spun from the prolific Brain of that *surprising Genius*; or perhaps Defects of *Method*, *Perspicuity* and *Elegance*, which the most Part of *profound Men* seldom or never apply themselves to.

To prevent the Mind's being absorpt in these Speculations, and to detach it from an overweening

ing Opinion of its own Abilities, the following Principles are to be taught.

I. THAT the *Creation* is but an Image or Picture of the *Divine Perfections*, and therefore bears a Character of his *Infinity* and *Immensify*. That this *small Part* of it which we inhabit, is but a Point, in Comparison of the *Solar System*: That the *Solar System* is but a Point, in Comparison of the vast Spaces discover'd in the Regions of the *fixt Stars*: That these *superior Regions*, themselves, are but a Point, in Comparison of the *innumerable Worlds* that lye perhaps hid in the Bosom of *Immensify*.

II. THAT, in this Point which we inhabit, we know only some superficial Qualities and Properties of Nature, in so far as is necessary for our present State, Conduct and Uses: That, as Sir ISAAC NEWTON said, *all the Discoveries Mortals can make, are like those of a Child upon the Borders of the Sea, who has only crack'd some Pebbles, and opened some Shells, to see what is in them,*

while there lies beyond him a boundless Ocean, of which he has no Idea; That we can never be true Philosophers till we see the AUTHOR of Nature Face to Face; compare the Pictures with their Original; and know, by direct Intuition, their mutual Relations and Resemblances: All which are the Privileges only of pure Intelligences disengaged from Matter.

III. THAT the Cause of *Attraction*, and all the other wonderful *Phænomena* of Nature, depend upon the Action of an *Ethereal Fluid* that pervades all Things: That, as the *Infinite Spirit*, present every where, acts upon all intelligent Natures, and gives them at once both Being and Well-being, so this *Ethereal Fluid* is like the *Sensorium* of the Deity, by which he acts upon all material Beings, as our Body is the *Medium* by which our Soul acts on all Objects that surround us. This seems to be the true Meaning of the *Orientals*, the *Egyptians* and *Pythagoreans*, when they consider'd the *Divinity* as the *Soul of the World*,

World, and this Ethereal Fluid, purer than Light itself, as the Body of God.

By these great Ideas the Mind will be elevated and dilated, and, at the same time, preserv'd from that little Vanity which puffs up vulgar Souls. It will despise all these imaginary, dark and impious Systems, that tend to explain Nature by *blind Mechanical Springs*, without the continual Influence and Action of a *sovereign intelligent Cause*: And, in fine, it will look upon this Ball of Clay as a *Prison*; conceive a noble Indifference for *Life*; be inspir'd with high Thoughts of *Immortality*; and cheerfully submit to the Decrees of *Heaven*, when Death comes to disengage us from the *Entanglements of Matter and Sense*.

C H A P. II.

OF THE IMAGINATION.

WHILE the Reason is thus cultivated and improv'd, the Sciences that depend upon the *Imagination* ought not to be neglected.

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The *Pleasing Images* of Poetry; the *agreeable Fictions* of Mythology; the *pathetic Discourses* of Eloquence, serve to amuse *youthful Minds*, to enliven their *Fancy*, and to polish their *Taste*. In reading with them *Homer* and *Virgil*, *Sophocles* and *Terence*, *Demosthenes* and *Cicero*, *Anacreon* and *Horace*, they should be taught the masculine Strokes, and the finer Shades of the *Grecian* and *Roman* Paintings; the different Genius and Ornaments of *Prose* and *Verse*; the *Nature*, *Rules*, and various *Characters* of *Epic*, *Dramatic*, and *Lyric* Compositions. By all these the P U P I L will learn that the true Foundations of *Stile* are, *strong Thoughts*, *noble Sentiments* and *lucid Order*; that no Images are to be allow'd, but what are natural and proper to each Subject; that all *false Delicacies*, *affected Antitheses*, *Epigrammic Points*, and *Italian Conceits*, are to be avoided in the *true Sublime*. He must first think, then feel, and Words will naturally follow.

I. THAT the *supreme* and *eternal Mind* has produced numberless Orders of intelligent Natures,

tures, which replenish all the boundless Regions of *Immensity*: That *moral* and *physical Evil* can't be the first Production of the *sovereign Good*; that therefore all Beings were, at first, created in a State of Purity and Happiness, which is called, by the *Orientalists*, the *Egyptians*, and *Greeks*, the Reign of *Oramazes*, *Osiris*, and *Saturn*, or the *Golden Age*.

II. THAT a certain Portion of these Spirits fell from their original Purity, and were condemned to inhabit mortal Bodies; the Frame of Nature was alter'd in the little Orb which they inhabit, and they were subjected to *physical Evil* and *Sufferings*, in order to punish and purify them from their *moral Corruption*. This State is called, by the *Ancients*, the Reign of *Arimanius*, *Typhon*, and the *Iron Age*.

III. THAT, at length, these degenerate Beings will be restored to their primitive Perfection and Happiness, called, *The Restoration of the Golden Age*, and the Reign of *Astrea*.

UPON

UPON these great Ideas depend all the Fictions of *Mythology*, and prepare the Mind to relish the nobler and sublimer Doctrines of *Christianity*. Can any one observe the profound Genius discovered in the *Ancients*, the Sublimity of their *Geometers*, the Sagacity of their *Historians*, the noble Morality found in their *Philosophers*, and imagine they understood, in a literal Sense, all they say of their *Gods* and *Goddesses*. The present Contempt of *revealed Religion* comes, for the most part, by confounding the *pure, genuine, original Doctrines*, with the *vain Speculations* and *Glosses* of the *School-Men*. As the *Heathen Poets* degenerated, by Degrees, from the *true Theology*, so have the *Christian Divines*, of all Communion, departed, in many Things, from the *true Spirit of Religion*.

TO the Study of *Poetry* should be join'd that of the *three Arts of Imitation*. The *Ancients* represented the Passions, by *Gests*, *Colours*, and *Sounds*. *Xenophon* tells us of some wonderful Effects

Effects of the *Grecian* Dances, and how they mov'd and express'd the Passions. We have now lost the Perfection of that Art; all that remains, is only what is necessary to give a handfom Action and Air to a *young Gentleman*. This ought not to be neglected, because, upon the *external* Figure and Appearance, depends often the Regard we have to the *internal* Qualities of the Mind. A graceful Behaviour, in the *House of Lords or Commons*, commands the Attention of a whole Assembly.

A Taste of *Painting* is not to be neglected. It is a Sort of *Poetry* to the Eyes. We have scarce any Remains of the *ancient Painting*; but the *Grecian Statues*, *Cameo's* and *Entaglio's*, preserv'd to this Day, were the Models that *Raphael*, and all the great Painters, studied. Of these antient Statues and modern Pictures, Drawings or Prints may be had, and should make, some times, the Amusement of a *young PRINCE*. He may be shewn therein the fine Imagination of the *Painter*,

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the beautiful Symmetry and Composition of the *Parts*, the noble and genuine Expression of *Nature*, both animate and inanimate, the Connection of the *Design*, and the wonderful Effects of *Light* and *Shade*.

A Relish of Music elevates and refines the Soul, and serves as a pretty Amusement to the Intervals of Business. I have no Skill of it myself, and therefore can't pretend to decide any Thing about it. The *Italians*, no doubt, excel all Nations in the Diversity and artful Contexture of *Sounds*; but I have heard say, That they now study more to *please the Ear* than to *paint Nature*, whereas the ancient *Greeks* surpassed both in Variety and Expression. Great Care, however, is to be taken, that a *young Gentleman*, NOBLEMAN, or PRINCE, don't yield themselves up to these Amusements. Nothing is more dangerous, and nothing incapacitates a Man more for Business. If these accessory Accomplishments be made the End of Study,

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young Gentlemen become mere Triflers, lose their Taste of the *sublimer Sciences*, and even of the *great Duties of Life*. 'Tis rather a Taste than a thorough Skill of these Amusements, that becomes a PRINCE, or a *Man of Quality*.

C H A P. III.

O F T H E H E A R T.

WHILE the *Imagination* and *Understanding* are thus polished and strengthened, by a due Mixture of *classical* and *philosophical Learning*, the *Morals* are to be perfected, and such *Sciences* taught, as give us a true Knowledge of God, ourselves, and our Fellow-Creatures.

I. THE Study of Nature, and all the Marks of *infinite Power*, *Wisdom* and *Goodness*, diffus'd through the Universe, give us a great Idea of its Author. By this we discover, according

to the Expression of the *Ancients*, the *infinite Skill* of the *first* and *sovereign* GEOMETER, who created and disposed all Things with *Order*, *Measure* and *Proportion*. This is the Use that is to be made of *Mathematics* and *natural Philosophy*: But then the Mind of a *young Gentleman*, improv'd and fortify'd by these *rational Sciences*, ought not to stop at the Proof of a DEITY, drawn from *material Nature* and the *visible Creation*. He should be taught to enter into himself, and consult the Idea of *Infinity*, which we can never banish from our Minds, and that seems congenial to our *spiritual Nature*. By this he will soon see, that the first Being is the *Life*, *Light*, and *Love* of all *intelligent Natures*; that they receive from him, at every Moment, their *Being*, their *Reason*, and their *Felicity*; that he could create them for no other End, but to make them eternally happy in the Contemplation and Love of his *infinite Perfections*.

II. By these sublime Ideas of the *Divine Nature*, we will soon find in ourselves, and in all Beings that surround us, manifest Characters of *Moral and Physical Evil*, of *strong Passions* that contradict *Reason*, and *inevitable Sufferings* that hinder our *complete Happiness*; and thus have a clear invincible Demonstration, from the Idea of God, and the Knowledge of our own Nature, that we are degenerated, and fallen from our first *original Purity*. That the *sovereign Good* being more intimately present to our Souls, than ever we are to ourselves, we ought, in all Times, and on all Occasions, to lay open our superior Faculties to his *pure and intellectual Influences*, that so he may restore our laps'd Powers to their primitive Health and Strength; make us imitate his *Divine Perfections*, and transform us into his *Likeness*. By this *vital and central Conversion* of the Soul to its first Principle, we will come to a true Knowledge of ourselves; descend more and more into our *spiritual Nature*; discover all the Foldings and Windings of *Self-Love*; see the Impuri-

ty of *common* and *false* *Virtues*; learn, by Degrees, to rise above ourselves and all *created* *Natures*; and be prepared, upon the Dissolution of this mortal Body, to be reunited to our *Source* and *Centre*. Thus we will be equally preserved from *Incredulity* and *Superstition*, from *Irreligion* and *Enthusiasm*; the Soul will bring forth, as *Plato* says, not the Shadows of *Virtue*, but the *Virtues* themselves, because we will look upon nothing as such, but what tends to exalt our *intelligent* *Natures*, to purify the *Heart*, and divinize the *Soul*. We will learn to distinguish betwixt the Religion of the *Means*, and that of the *End*; the *Forms*, and the *Essence*; the *Substance*, and the *Ceremonies*; and thus rise above all the little Prejudices and Passions of *Sect* and *Party*.

III. FROM these same *Principles* are derived all the *Moral* and *social* *Duties* both of *private* and *publick* *Life*. We will become *true*, *just*, and *good*, from a Desire of imitating the *sovereign* *Truth*,

Truth, Justice and Goodness. By this noble Love of *Truth*, we will learn, not only all that Candour, Uprightness and Sincerity that hinder us from contradicting, by our *Words* and *Actions*, what we *think* and *feel*; but we will acquire all that noble *Simplicity* of *Heart*, which makes us speak *Truth* when necessary, tho' *detrimental* to our *Interests*, and *injurious* to our *Self-Love*. By this *inward Principle* of *Justice*, we will not only give to every Man what is his Due, as to the *civil Rights* that may be exacted by *political Laws*, but as to his *natural Rights*, where there is no *positive* nor *human Authority* that can constrain us. We will do Justice to other Mens *Talents, Virtues, and good Qualities*, notwithstanding *Party, Country*, and all the *Differences* in *Religion* and *Politics*. We will know how to distinguish and honour *true Merit*, tho' many Errors and Imperfections attend it. Finally, by an Imitation of the God-like Virtue of *Goodness*, we will acquire not only an universal inward *Beneficence, Generosity, and disinterested Good-*
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Nature, but also that outward *Politeness* and *Delicacy of Manners*, which expresses itself by a noble Freedom and Easiness, far removed from the everlasting Ceremonies of an *importunate, formal, and never-ceasing Civility*.

IV. FROM the same Source flow all the great Maxims of *Politics* and *Government*. We will look upon *Mankind* as one *great Republic*, of which GOD is the common FATHER and PRINCE, and every *Kingdom* as a particular *Family* of that *universal Republic*. Hence arises the eternal, immutable Law of Nature and Nations, antecedent to all fictitious, original *Contracts* betwixt *King* and *People*. This Law is, that, in all Times, Places, and Circumstances, the *Good of the Many* is to be preferred to that of the *Few*, and *public* to *private Interest*. We ought not to ruin our *Family*, in order to gratify our own Passions; nor injure our *Country*, to enrich our *Family*; nor invade the Rights and Privileges of *Mankind*, to aggrandize our *Country*.

try. Tho' Preservation of self be our *first Duty*, yet it ought not to be our *only Love*. We ought to take a more particular Care of ourselves, and those Beings to whom Nature has immediately tied us, because our Capacity of doing Good is narrow and circumscribed; yet we ought to prefer *general* to *private Interest*, because our Capacity of loving Good is boundless.

V. It will follow from these same Principles, that the *Love of Order* is very compatible with the *Love of Liberty*, and that we ought to have an equal Horror for all *levelling, Anarchical Principles*, as well as for *despotic, arbitrary Maxims*. On the one Hand, tho' it were true, that all Power resided *originally* in the People, yet it does not thence follow, that they have a Right to *retake* it when they think themselves injured by the *Legislature*. By this Principle all Governments might be unhinged, since *proud, ambitious, bold, and turbulent Men*, may very oft assemble a Mob, *pretend* they are the *major Part* of
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of a Nation, and that therefore they have a natural inherent Right of *judging for themselves*, independent of all *regular Authority* and *Laws*. To admit such Principles, is to change TRUE LIBERTY into a *wild Licentiousness*, precipitate all Nations into a State of *Anarchy*, and to expose Mankind to become *Savages*, where Force alone prevails. Such Maxims can proceed only from a *perfect Ignorance of human Nature*, and of the *Corruption* of our Species, of which the most Part can only be governed by *Obedience* and *Fear*, and not by *Reason* or *Persuasion*. Besides, by the Nature of Things, there must be, in all Governments, a *supreme absolute, fix'd, and visible Authority*, whether it be Lodged in *one*, in *few*, or in *many*. Since the Men to whom this *Authority* is, and must be entrusted, are fallible, therefore all Governments, however perfect in *Speculation*, will be imperfect in *Practice*. The Thrones and Dignities, to which Kings and Princes are exalted, shew their Faults in a more

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conspicuous Manner than private Life. Sometimes, by the uncertain State of human Affairs, the *smallest Mistakes*, of the *best Monarchs*, have dreadful Consequences, which they could not foresee. It is, therefore, more consistent with *Humanity*, the *public Good*, and the *true Love of our Country*, to suffer small Grievances from a *lawful Government*, than to unhinge it altogether, deliver up the Multitude to their own Furies, and embroil a Nation in *Civil Wars*. On the other hand, Kings and Princes may pass the Bounds of their Authority, reverse the End of all Government, and bring a Nation to ruin, by their *Tyranny* and *Oppression*. They may, instead of being the *living Images* of the MOST HIGH, become the *Votaries* and *Vicegerents* of the Devil. To say, there are no Bounds to be set to such *Licentiousness*, is to stake down Mens Minds to the vilest Slavery, and lose all Taste of TRUE LIBERTY, the *noblest Prerogative* of our *reasonable Nature*. Here, to teach the *parasitical Principles* of an *unbounded passive Obedience*, is equally cruel

to *Monarchs* and to *Mankind*. Princes should be taught, on the contrary, That, to give their *Will* for a *Rule*, is to *usurp the Rights* of the *DIVINITY*, and *invade the Privileges* of *human Fraternity*: That they have no Right to act against the eternal and immutable Law of *Universal Good*: That *Resistance* and *Rebellion* will be necessary Consequences of *Tyranny* and *Oppression*; because, when Monarchs set no Bounds to their Authority, it will overflow, and hurry all before it into *Confusion* and *Anarchy*. Tho' the *hereditary Right of Crowns and Dominions*, seems to be founded upon a *Civil Law*, much like that of *Lands* and *Estates*; tho' the one was destined to *bridle Ambition*, as the other to *curb Avidity*; tho' the *Salick Law* is, perhaps, one of the wisest Institutions of a Nation; yet these Maxims ought to be concealed from a *YOUNG PRINCE*, and especially an *English ONE*. He should be taught, on the contrary, that the *universal, free, unbribed Consent* of the States of a Kingdom, is what gives, in each Generation, the *true Right*

to Crowns ; the *hereditary Right* was never exactly observed, in *England*, for many Generations together. These Maxims will be true Spurs to a noble and generous Mind ; all other Principles may serve only to corrupt it by *false Ideas*, and *inhuman Passions*.

IT is as impossible to prevent the two *Extremes* of *Anarchical* and *Monarchical Frenzy*, when either a *pamper'd People* become insolent, or when *ambitious Princes* are spirited by Flattery, as to bid a foaming Ocean become calm, or a raging Lion gentle. Hence have proceeded all the *Diseases*, *Revolutions*, and *Catastrophes* of the *political Body*, in all States and Ages.

THE Constitution of *England* seems to be the most adapted to prevent these Inconveniencies. The States of the Nation, assembled in Parliament, seem to be the best Bridle of the *Multitude* and of *Kings* : But, because *human Nature* is weak and imperfect, this excellent Constitution may be spoiled and corrupted, by *Bribery*, *Faction*,

tion, and Prejudices. The true Method of preventing such *Corruptions*, is by the Education of YOUNG PRINCES. All other Methods may stop the Effects for a Time, but they can't alter the Cause, nor dry up the Source: And this was what induced the great *Monsieur de FENELON*, Archbishop of *Cambray*, to write his *TELEMACHUS*. Some superficial Minds look upon his Maxims as impracticable and chimerical, tho' He really inspired them into a YOUNG PRINCE, who gave all Reasons to believe, that he would have followed them, had he lived.

THE last and great Study of a PRINCE, is that of *History*; and this indeed should be the principle Amusement of his Life. 'Tis there he will learn, not only the Causes of the *Rise and Fall* of *Monarchies*, the *Defects and Advantages* of all the different *Forms of Government*, but also the *Characters* of Men, the *Sport* of human Passions, the *Contrast* of their Virtues and Vices, the *periodical Returns* of their *Errors and Follies*, and, so
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to speak, the true Anatomy of Man, and of Men. It is with this View he ought to read *History*, and not barely to store his Memory with Facts, in order to shine in *Company*, dazzle a *Parliament*, and flatter a *Party*. He should know, above all, the *History* of his own *Nation*, and of the neighbouring Kingdoms, whose Annals interfere with *His*. He ought, in a particular Manner, to apply himself to the Study of what has pass'd since the Treaty of *Munster*, because, before that Time, the *Balance of Power* was not settled in *Europe*.

WHOEVER follows this Method, will have a true Idea of the Order of *Sciences*, and not place the *subaltern Ones* in the Rank of the *principal*. He will make what is useful in *Medals*, *Geography*, and *Chronology*, subservient to *History*, and *History* to *Politics*, and *Politics* to the Good of his *Country*. Again, he will look upon *Mathematics*, *Natural Philosophy*, and *Metaphysics*, as subservient to *Morality* and *Religion*, and so concenter all his acquir'd Talents in the Know-

ledge of GOD, himself, and his Fellow Creatures, as the great and primary Science. By this means he will never fall into the Absurdities of *false Learning*, the Whims of a *superficial Virtuoso*, nor the Meanness of a *Pedant*, but acquire all the Accomplishments of a *true Christian*, a *good Patriot*, and a *fine Gentleman*.

It is not, however, to be imagin'd, that this PLAN OF EDUCATION is to be executed in any determinate Number of Years, nor that it can succeed with every Genius. Till the Age of fifteen, a *young Gentleman* may be habituated to study, so as not to disgust him; but set Hours of Application are not always the most useful Moments. A skilful *Tutor* can *instruct*, *correct*, and *improve*, by a *Look*, by a *Word*, by a *Tale* ingeniously told; at a *Table*, at a *Play*, in *walking*, he may inspire the Love and Taste of *great Thoughts*, *noble Sentiments*, and a *true Delicacy of Manners*. Thus, his Education may be carried

ried on till twenty, without his being importuned by the *formal* Lessons, *studied* Speeches, and *tedious* Moralizing, of a *grave*, *solemn*, and *pedantic* Monitor.

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